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Thomas Day Seymour,
1848-1907

[New Haven, Conn.]

[1908]

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Memorial Address

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PUBLISHED BY THE CLASSICAL CLUB
OF YALE UNIVERSITY

Memorial Address

Thomas Day Seymour was born in Hudson, Ohio, on the first of April, 1848.

A singular variety of interest attaches to the period in which he lived. Within this period, to regard it from a single point of view, the principle of election in studies was adopted, in varying degree, by all American colleges; the curriculum was transformed; graduate schools of arts and sciences were established; and the teachers and students gathered in college communities increased in number with unprecedented rapidity. Private benefactions were poured into the treasuries of institutions of learning until these establishments became great corporations; equipment kept pace with increasing demands; the simple life of the college was merged in the complex organization of the university, with new standards and new centres of interest. Everywhere there was growth and expansion.

The stress of these changes, under constantly shifting conditions, pressed hardest upon teachers of the classics. In this time of stress and change and growth Professor Seymour was a commanding figure among classical scholars in America, and the memory of his devotion to the interests of a great subject will long be cherished with gratitude and admiration.

He was the third child of Nathan Perkins Seymour and Elizabeth Day his wife, and felt just pride in his ancestry. He was descended, the seventh in direct line, from that Richard Seymour who came from Berry Pomeroy, in the county of Devon in England, and made his home in Hartford in 1639, the ancestor of many distinguished men in New York and Connecticut. His mother was the daughter of the Hon.

Thomas Day of Hartford, for twenty-six years Secretary of the State of Connecticut, and niece of President Jeremiah Day of Yale College. Professor Seymour had ancestral claims on this university.

Nathan Seymour graduated from Yale in 1834 and was the salutatorian of his class. Later he served here as tutor for four years. In 1840 he accepted the professorship of Greek and Latin in Western Reserve College, and he held this position for fifty-one years, after 1870 as professor emeritus. Western Reserve College had been chartered in 1826 and was the fifth college to be incorporated in Ohio. Founded by Connecticut men, it came to be known as "Yale of the West," and it maintained Yale traditions with great conservatism. The elder Professor Seymour's colleagues in 1840 were men of distinction: Laurens Hickok, Elias Loomis, E. P. Barrows, Clement Long, Henry N. Day, Samuel St. John. The president of the college and a majority of the faculty were graduates of Yale and half of them had been tutors here.

The college experienced in its earlier years the vicissitudes of fortune inevitable under the conditions of life in a new state. Its patrons had inherited the New England conscience and were sometimes critical of its course and government. Let it not be thought that the war against the classics is a new thing. A writer in the *Western Intelligencer* in 1828 "rejoices in the college, but declares that, though the teachers may be Christian, the whole course of study, with very slight exception, is entirely heathen."

The young college was nearly rent in twain on the question of slavery. The people of the Western Reserve, in general, supported the aims of the Colonization Society, but the faculty and most of the students were abolitionists. Nor does its piety seem always to have been beyond reproach. A godly man, Rev. J. J. Shipherd, "lamenting the degeneracy of the church and the deplorable condition of our perishing world," went into Lorain County and founded Oberlin. Thus in Ohio

was repeated in the nineteenth century the history of a similar movement in Massachusetts and Connecticut at the beginning of the eighteenth.

The college suffered also from lack of resources, and in 1855 was submerged in debt, but it rallied during the administration of President Henry L. Hitchcock, who reestablished it in the confidence of the community and secured endowment. Professor Seymour has left a description of his native place: "The very situation of the village of Hudson recalls New England. It lies on what is almost the highest land of the state, about six hundred feet above the level of Lake Erie. The 'brick row' of colleges, patterned after those of Yale, stands on a ridge from which one looks off to the west upon a blue horizon which might well be the Bolton Hills. The college grounds and the streets about them were early planted with elms, in emulation of the trees of New Haven. Hudson was intensely New England in its life,—probably more strict and puritanical than any Connecticut village of the same period."

In this community the younger Seymour spent his boyhood and was fitted for college. Here he passed four years as an undergraduate, and here after his return from Europe he taught for eight years. The family home in Hudson was a large, square, brick house, situated on high ground four acres in extent. Through the west window of the study which his father occupied for fifty years, one looked out upon the Richfield Hills, a dozen miles away. Here was the library of between two and three thousand carefully selected volumes, "at one time distinctly the best library west of the Alleghanies." Happy the boy to be reared in such surroundings as these! The ties that bound father and son were intimate and tender. The elder Seymour was a man of refined and gentle nature, frank and genial in his association with his colleagues, and forbearing and considerate in his relations with students; an excellent classical scholar, possessed also of a knowledge of the German and French and Italian languages that was then

unusual, and of some command of Spanish. He was a constant reader of great books, and his delicate and discriminating interest in the best authors was literary rather than linguistic.

The son was a quiet and reserved but happy boy, who went singing and whistling about the house. It is said that he was "a great worker, with a passion for accuracy." When a slender stripling sixteen years of age, he spent some months in Hartford with his uncle Thomas, editor of the *Hartford Courant*, and here he resolved, with youthful ambition, to be an editor himself. It was at this time that he became a member of the Christian Commission and went with the army to Richmond. Ten years later, when he was teaching in Western Reserve, the story of his youthful semi-military experience had acquired certain vague and fabulous accretions, after the manner of an ancient Greek myth. One of his pupils of that time writes to me: "He had been in the Civil War—in what capacity I do not remember—and had been one of the first to enter Richmond after Lee's surrender. I do not think I ever heard him speak of this experience—he was always silent and modest about himself—but we 'youngsters' made quite an idol of him because he had been at Richmond. And then too he was tall, fine-looking and friendly."

He entered college in the autumn of 1866. One of his tutors says: "When he was a freshman I had the privilege of teaching him Greek. He did not especially like Xenophon nor Herodotus, although he ranked very high, but when we reached Homer, he seemed suddenly to have come into his own and led his class with easy strides." He maintained the rank of first scholar, and at graduation was valedictorian of his class, but he found leisure for other interests. During all four years of his college life he was the Hudson correspondent of a Cleveland newspaper, as he had previously sent letters for publication from Richmond and was subsequently a contributor to the *Nation*. He was also editor of the annual college publication entitled *Occidentalia*, a member of the Glee

Club, Greek orator at the Junior Exhibition, and a member of the Alpha Delta Phi and Phi Beta Kappa. A classmate speaks of the happy days that he and Professor Seymour spent together in Western Reserve, and refers to his interest in others: "Although Seymour was a hard student, he was no more a recluse then than subsequently. Nobody was in closer touch with the whole body of students. He was broad in his sympathies and seemed to find something to interest him in all."

The elder Seymour resigned his professorship of Greek and Latin in 1870 and became professor emeritus. The chair was then divided and Thomas Seymour was elected professor of Greek, with leave of absence for two years for purposes of study. He determined to go abroad and was in Leipzig in September. Here he heard Georg Curtius lecture on Greek grammar and the epic dialect, Ritschl on the history and methods of classical studies, Overbeck on Greek art, Lange on the comparative syntax of the Greek and Latin languages, Voight on ancient history, and Lipsius on rhetoric and oratory. That was a deep plunge for an American college boy, but it did not chill his ardor. He wrote from Leipzig in November: "I never was in a more stimulating atmosphere for study. Never before have I felt so keenly how little I knew, never have I seen so clearly how much was to be done, and yet never have I known so full a consciousness of the power of work and of my ability to do something. It is very different from having a lesson to learn, and feeling that when it was learnt, I was free."

This semester he came to the grave decision that he would not stand for the doctorate in philosophy. His reasons were admirable: he *could not spare time*, he said, to make special investigations and embody them in a thesis and to prepare himself for examination in certain subjects that he did not regard it profitable for him to study. That was a rare display of independence. Years afterward, when Professor Seymour

and his colleagues were turning out classical doctors in this place annually, if anybody had questioned the wisdom of his decision, as nobody did, he might have replied in the spirit of Thackeray's answer to the inquiry whether he had read Trollope's "Three Clerks": "No," he said, "I write novels, I do not read them." I may add that the honorary degree of Doctor of Laws was conferred on Professor Seymour by Western Reserve University in 1894, by the University of Glasgow in 1901, and by Harvard University in 1906.

The second semester he repaired to Berlin and worked in Sanskrit with Weber, heard Haupt expound the Acharnians of Aristophanes in Latin, and Ernst Curtius lecture on Greek art, Kirchhoff on the Greek dialects, and Steinthal on epic poetry. The following summer he was afoot in the Black Forest and the Swiss Alps, then for six weeks in Lausanne, and again in Leipzig in the autumn.

In the spring of 1872 he went with Professor D'Ooge to Italy and Greece. It was my own ill-luck to leave Athens only a few days before they arrived. The six weeks they spent in Greece were full of new and delightful experiences. Two journeys were made in the interior, a difficult undertaking at that time. Not long before, there had been an appalling massacre of an English nobleman and his party at Marathon and a bloody slaughter of brigands by the Greek government. The ghastly heads of the bandits hung on an improvised "Temple Bar" in Athens for a week. The Greek government was in dire apprehension and would permit nobody to travel without an escort of soldiers, grim, blackbearded fellows who looked extremely dangerous. Notwithstanding difficulties, the two Americans visited Argos, Mycenae and Tiryns, and then crossing Cithaeron from Athens went to Thebes, Livadia, and Delphi and returned by way of Itea and Corinth. The American minister in Athens regarded their safe return as an event of sufficient importance to be made the subject of a special despatch to his government.

From Athens to Hudson! The life of an American college professor is uneventful, but it is not idle. During the next eight years Professor Seymour taught Greek in Western Reserve College. One of his pupils describes the daily routine: "Each class had fifteen recitations each week, and with a faculty consisting of only four members besides the president, there was plenty of work in the classroom to occupy the time of all. Three times a day, when the bell rang, all the faculty and all the students could be seen on their way to the recitation building." All his students uniformly testify to their admiration of the scholar and their affection for the man. One of them writes: "He loved music, enjoyed the companionship of friends and was interested in public affairs. He took personal interest in his students and was an enthusiast in his own particular studies. He gave us the best that was in him, and every student felt sincere affection for him. I know of one instance when one of his pupils who had not stood well in Greek noted some years after graduation that Professor Seymour had published his Pindar and bought the book, simply because of the memories it revived!"

Professor Seymour became a member of the American Philological Association in 1873, at the meeting in Easton. Here he first met Professor F. D. Allen. The next summer he was at Hartford, and here it was my good fortune to become acquainted with him. The next summer he was at Newport, and in 1876, at the meeting held in New York, he first met Professor Packard. For years he never missed a meeting of the association. He served on important committees, but for a long time—from sheer modesty—took no part in the discussions of the papers read. It was not until he was thirty years of age (in 1878) that he presented a paper himself, a thoughtful and orderly investigation of the composition of the Cynegeticus of Xenophon. The committee at once requested him to publish it in the transactions. He presented altogether fifteen

papers. When president of the association, he chose as the subject of his address: Philological Study in America.

In 1880 he was called to Yale.

When Professor Seymour received the degree of bachelor of arts from Western Reserve College in 1870 and was admitted *ad eundem* in Yale, changes in education were just beginning in this country that were destined, in the short course of a generation, to revolutionize the American college and to create the American university. The leaven of these changes had already begun to work at Yale, which was the first university in America to provide graduate instruction in the arts and sciences and to confer the doctorate in philosophy; and only eight months previously Mr. Eliot, in an address delivered in Cambridge at his inauguration as President of Harvard University, had expressed views on the fundamental questions of education that in their application were to keep his own university, at least, astir for many a year. The changes that have been effected within the generation to which Professor Seymour belonged, are, in nature and degree, quite without parallel in any preceding generation.

Greek, Latin, Hebrew, mathematics, and a modicum of rhetoric, logic, metaphysics, and ethics, were the subjects required of an undergraduate in Harvard College until the beginning of the nineteenth century. A Hebrew commencement part was delivered in Cambridge so late as 1817. During the first seventy years of the nineteenth century, the four years' course of study that led to the first degree in arts was all prescribed in most American colleges, and consisted chiefly of the subjects that the fathers had determined were good. The senior year, especially towards the end of the period under consideration, was varied, to a slight degree, by the addition of a few prescribed subjects in natural science and modern history and politics. But during the first three years of the course, a student in the academic department of Yale, so late as 1870,

gave about eighty per cent. of his time to the study of Greek, Latin, mathematics, and rhetoric. This was the course of study that Professor Seymour pursued in Western Reserve College. It was adequately announced on three pages of the Yale catalogue. Now, when courses of study have so increased in number under the elective system that from eighty to one hundred pages are required for their announcement, a younger generation is sometimes disposed to make merry over the meagre opportunities of their fathers; but that was the system on which great men were trained for exalted service—in this place, John C. Calhoun, Theodore Dwight Woolsey, Horace Bushnell, James Dwight Dana, William M. Evarts, Morrison R. Waite, D. C. Gilman, Edmund Clarence Stedman, Othniel C. Marsh, William H. Welch,—a system that made graduates of Yale College centres of powerful influence in all parts of our land for the promotion of the welfare of the state.

What were the changing conditions in our system of higher education that Professor Seymour, graduating in 1870, had to meet in the years that followed?

They were all due, directly or indirectly, to the general adoption in American colleges of the principle of election in studies. The introduction of these studies began at Yale in 1876, and when Professor Seymour, in the vigor of his early manhood, became a member of the Yale faculty in the autumn of 1880, the principle had been cautiously applied to the studies of the junior and senior years.

The merits of the elective system are no longer a subject for profitable discussion. As well might we discuss the wisdom of the doctrine of universal suffrage in America. Members of the same faculty have honestly differed in opinion on this momentous issue. Some conservative men may still doubt whether the system, in its actual application, is as effective a means of education as the old. But whatever our opinion may be as to the effect on those who are taught, there must be unanimity as to its effect on those who teach. For

the teacher the elective system is a blessing. It has bettered the quality of his constituency by the elimination of the unwilling; to drive reluctant youth to the Castalian Spring is dull work. It has greatly increased the number of his immediate colleagues engaged in teaching the same or kindred subjects, eager, sympathetic men with whom association is intellectual stimulation. It has compelled attention to methods of teaching, for the teacher is pricked by the stimulus of competition and faces the danger of loss of a following if his methods are ineffective. But better than all else it has released the teacher from the treadmill of subjects repeated in dreary round year after year. Under the system of prescribed studies, the range of teaching was actually, if not inevitably, narrow; but election of studies means multiplication of courses, with priceless opportunities of growth for the teacher.

The truth of this impressive fact and at the same time the high standards of excellence set and maintained with distinction by teachers of classics in this university will be made manifest, if I indicate briefly, with a word of remark, the courses in Greek here offered during twenty-eight years by the scholar in whose memory we have met.

Professor Seymour was thirty-two years of age when he began to teach in Yale. His training had been admirable. During ten years, at first under noted teachers in Germany and then in Hudson, in daily association with his father and in sympathetic intercourse with Professor Potwin, his colleague in the department of Latin, he had steadily acquired knowledge, quietly gained experience in teaching, and developed and tested in practical use methods of research. I recall the satisfaction with which Professor Packard wrote to me that "Seymour had accepted the call to Yale." He left Hudson with regret, the home of his childhood and the seat of the college where he had taught for eight years, but his pulse quickened as he thought of enlarged opportunities. That was a prospect that would have set the blood of any man coursing who

had joined the guild of teachers: a new home in this ancient seat of learning with its splendid traditions of scholarship; a heritage in the fame of such renowned predecessors as Woolsey and Hadley; fellowship with the living; a great library wisely and liberally administered.

During the first years he taught freshmen and sophomores and joined Professor Packard in conducting work in the graduate school. He always had a fatherly feeling for freshmen—he liked to keep his eye on them. One of them said to me once in the Adirondack woods, "How he *can* read Homer!"

He confronted new and unexpected responsibilities on the lamented death of Professor Packard in 1884, but he discharged all the duties of the Hillhouse professorship with signal success. He offered courses to juniors, seniors, and graduates, over a wide range of study. Undergraduates read with him in elective courses Homer, Pindar and the lyric fragments, Greek tragedy, Thucydides, Plato and Aristotle, Demosthenes and Isocrates, Theocritus, and the Septuagint and the New Testament. The subjects offered to graduate students, men and women, were epic poetry, lyric poetry, the annalists, the drama, Plato, the orators, the bucolic poets, the Greek dialects, Greek inscriptions, and the history and encyclopedia of Greek studies. His range was extraordinary in these days of specialization.

He knew his Greek tragedians well; Aristophanes he did not esteem. Aeschylus engaged his interest more deeply than either Sophocles or Euripides, not only because of his authority as a poet, but also—and perhaps chiefly—because the moral lessons that his tragedies convey are unmistakable. Himself a man of unswerving faith in God's providence, Professor Seymour recognized the profound conviction with which Aeschylus held certain fundamental religious beliefs,—in a supreme ruler of the universe; in the sovereignty of fate; in the certainty of retribution for crime.

"Smitten by him, from towering hopes degraded,
Mortals lie low and still:
Tireless and effortless, works forth its will
The arm divine!
He from his holy seat, in calm of unarmed power,
Brings forth the deed at its appointed hour.
Creator he and King,
Ancient of days and wisdom he, and might."

Profound problems engross the student of this great poet. Professor Seymour offered solutions of two of them in monographs that have commanded attention. He planned long ago an edition of the Persians, and his last writing was a commentary on the Agamemnon, to be published in an edition of this play in which Browning's version will face the Greek text.

For the Greek historians he did not greatly care, but men always interested him, ancient or modern, and he published in the *Chautauquan* in 1888 a series of studies of nine characters illustrious in the annals of Greece. He believed with Emerson that history is biography.

Plato was his constant companion. He carried some part of the text of Plato with him when he travelled, and read him on the railway, on board ship, and at odd moments of leisure, wherever he happened to be. He writes from Chautauqua in 1891: "I have read more Plato than I ever did before in a fortnight, sixteen or seventeen dialogues." It was his practice to reread the Republic each summer. Jowett used to advise his men at Balliol "to read all the Republic ten times." A graduate student relates that he had once gone to Professor Seymour's college room to consult him and found him with the Phaedo in hand. As he laid the book down, he said, with a smile, that he was rereading the dialogue in preparation for his course with the juniors, and that he had read it nine times during the past few weeks. He taught some part of Plato each year of his professorship in New Haven. One summer we find him at work with the Codex

Clarkianus in the Bodleian, but it was Plato's variety of content and charm of style that attracted him chiefly.

In reading the Greek orators with graduate students he directed attention principally to Athenian life and law and to the development of Attic eloquence. His studies in Greek oratory were quickened by the investigations of Friedrich Blass, his intimate friend for over twenty years. Professor Seymour passed four summers in Europe after his days there as a student, and never failed to visit Blass in his own home. The two scholars were singularly alike in many ways: unostentatious in their lives; unwearied in study; impatient of error; accurate, learned, and fruitful.

Like his father, he was a student of the Bible. This was his other constant companion. He notes in his diary on a Sunday, in the summer he taught in Chicago, that he had been reading "Paul and Plato," and on board ship, on his way to Greece, that he had read in a single afternoon Romans, Peter, John, James, and Jude. The courses he offered in New Haven were philological studies of parts of the Septuagint and the New Testament. He applied to the Bible, with due regard to the change in period, precisely the canons of interpretation that he had found valid in his study of the Greek orators.

Professor Seymour published his first book in 1882, an edition of select odes of Pindar. How many teachers of Greek in America have found it a safe guide in first threading their way along the intricate and thorny paths of this hard poet's lofty diction! In the preface, alluding to the perplexity that every editor of the classics feels about his indebtedness to his predecessors, he says, with characteristic directness, that it has seemed necessary in the book to assume responsibility for everything while claiming credit for nothing. The first edition of Bacchylides was published in the autumn of 1897, and the next summer we find him at work in the British

Museum upon the celebrated manuscript of this author on which the edition rests.

He was the best Homeric scholar that America has produced. He began to read Homer in his boyhood and he never ceased to read him. He said once that he believed that "constant contact with the old poet was essential to the proper development of a Greek scholar." He approached Homer from every side, and knew the contents of the countless monographs and books that have been written about him rarely well, but these—for him—were not Homer. "It is better," he said at another time, "to know Greek literature than to know what has been written about it." In his own discussions of Homeric and other problems he shows again and again that he regarded it less important to be 'original' than to be right. One summer, during a visit in England twenty years ago, he went through the manuscript of Professor Jebb's introduction to Homer with him and made criticisms and suggestions. Professor Jebb told me afterwards that the quickness and precision with which his mind acted and the wide range of his knowledge seemed to him remarkable.

His contributions to the study and interpretation of Homer were numerous and diverse, editions of parts of the poems for use in school and college, an introduction to the language and verse of Homer, reviews and original articles in journals, and finally his *Life in the Homeric Age*, his largest single contribution to knowledge, and that on which his fame as scholar and expositor will chiefly and securely rest.

Professor Seymour taught continuously for thirty-five years. He never took an entire year's leave of absence, and only twice did he allow himself to discontinue his work in March in order to go abroad. He regarded the Hillhouse professorship as a chair in Yale College, and looked upon the courses which he offered in the Graduate School as an addition to his regular duties. One year he taught twenty-four hours each week, and the hours for one of the courses were from ten

o'clock until midnight. The five sturdy graduate students in this course eventually succumbed and he reluctantly changed the time to eight o'clock. When the students withdrew at ten, he cheerily bade them good-night and turned to other occupations. One of his colleagues says: "I have always been impressed by his extraordinary industry, a capacity and passion for work, but this consecration to hard work was not at all slavish or mechanical. Into it he put discrimination and intelligent enthusiasm and buoyancy of spirits. This joyous industry was natural to him."

The tale is told in Cambridge that he never refused service on a committee—and that, too, although member of a faculty that has the envied reputation of initiating and executing policies of its own. There is, furthermore, in this place a classical club, which began as a Greek club that Professor Seymour founded. The fame of this club and of its founder's relentless activity has spread to all parts of the country.

These were home duties, but, though numerous, they fix the limits neither of his interests nor of his activity.

He was one of the American editors of the *Classical Review*, a journal now in its twenty-second year. To this he made many communications, and as editor secured for it contributions from other American scholars.

Soon after he came to Yale he joined Professor Packard and myself in editing the college series of Greek authors, projected in 1879. He wrote three of the volumes in this series, revised another, and put twelve through the press.

Nor was he idle in the summer time—he was never idle. He gave two summer courses of lectures in Chautauqua, one in Chicago, another in California. During four summers he was in Europe, not as tourist, but as student eager to acquire new knowledge. That was ever the man. On a photograph of himself that he sent me recently, he has written the verse that Plato ascribes to Solon: *γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος*. He writes from Greece in 1903: "On

this journey I have not been disappointed in my three main aims: to learn what I did not know, to refresh my recollections and impressions of the land, and to assure myself that the knowledge gained in my previous visits and by reading was still valid." Travel in Arcadia and Asia Minor is difficult, but he paid no regard to hardships, was amused and contented, and writes with an almost boyish sense of humor of the incidents of travel. It was his practice, when in Germany, to visit the universities, hear lectures, and renew friendships, and he had large acquaintance with men of letters in Germany and England.

At home he served on many general committees. The Committee on Requirements for Admission to College, consisting of representatives from New England colleges, exemplifies the laborious nature of this service and the cheerful constancy with which he rendered it. The committee met year after year; he rarely missed its meetings. It discussed important matters and made recommendations that sometimes gravely affected the classics; in its discussions he was alert, vigorous, and forcible, but also reasonable and good-natured. The service in itself must have been distasteful, but it was a duty and therefore cheerfully performed. Yet he clearly recognized that it was a distraction, and there is a pathetic note in the following extract from a letter that he sent to his kinsman, Professor Lanman, from New Haven in 1904: "I reach Boston at two and ought to leave at seven, because of my work here. I have often thought that a man pays dear for his absence, in the accumulation of work that awaits him on his return. I am like the pendulum of our childhood. If I can tick regularly, I may do my work, but if I go off for six months or six weeks, a lot of ticking accumulates which worries the rest of my year, if not of my life."

The introduction of elective studies compelled sharp attention to methods of teaching in all departments of knowledge. In none was the effect happier or more immediate than on

the teaching of the classics. It shortly became apparent that the best and broadest provision of training for teachers in this subject must include study in Greece and Italy. This led to a movement that owes its accomplishment largely to Professor Seymour, the successful establishment of schools of classical studies in Athens and Rome.

These schools are branches of the Archaeological Institute of America, founded in 1879. The School at Athens was founded in 1881. The history of this movement happily need not be repeated to those who have gathered here to-day in memory of our friend, but we recall his connection with it,—his patience, his skill, his unselfish and untiring devotion, and his success, with gratitude and admiration. He accepted the chairmanship of the managing committee of the School at Athens in 1887, and thus became the leader of this unique movement concerted by institutions of higher learning in support of a common object. He held this influential and distinguished but arduous position fourteen years. During his administration, the building occupied by the School was finished, the endowment was increased, the principle of a permanent directorship and of annual professorships was established, five volumes of papers were published, fellowships were founded, and important excavations were conducted; but the worthiest monument of his unselfish devotion is the goodly company of one hundred men and women that studied at the School during this time and are to-day nearly all teaching in two score colleges in twenty different states of the Union.

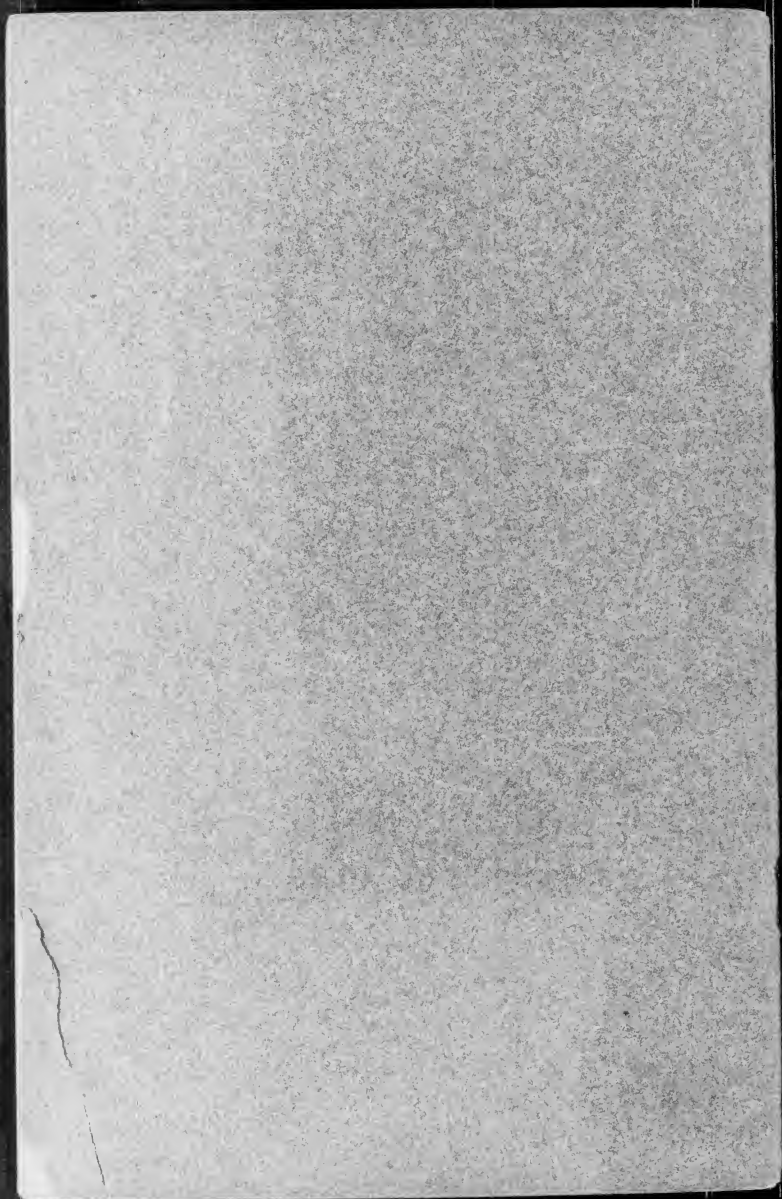
He resigned the chairmanship of the managing committee of the School to become in 1903 the president of the Archaeological Institute of America. This too is a difficult and arduous position, but Professor Seymour had acquired intimate knowledge of the history of the Institute and its affairs, and was personally acquainted with many scholars in all parts of the country. His interest in men, indeed, was singular

and unusual; while discriminating, he was indifferent to nobody, and he had a rare gift for friendship.

His administration of the Institute was eminently successful, and he had large plans for the promotion of its growth and efficiency. He had expected to attend its annual meeting held in Chicago during the last Christmas holidays, but he fell ill and was stricken while the Institute was in session.

He died on the last day of the old year. "He had served his own generation by the will of God, and fell on sleep."

Last spring he and I had occasion to confer about a new edition of one of the works of Plato published in our Series of Greek Authors, the *Apology*, in which Socrates, now a man seventy years of age but of unabated powers, stands before his judges in court on a capital charge and gives an account of his life. When we had settled the details of the business in hand, we fell to talk about the dialogue itself. We had both interpreted it often to classes of students, and in the course of our talk I remarked on the emotion that even light-hearted young fellows often felt and manifested in reading it. Then, I remember, he opened the book and, with deep feeling, read the passage at the close in which Socrates addresses the court after the final vote has been taken and he now knows that he is to die: "If death is like to a journey to another place, and it is true, as men say, that there all the dead abide, what good, my Judges, could be greater than this? If, when the stranger arrives in the other world, he finds the true judges who are said to give judgment there, and other sons of the gods who were righteous in their own life, in truth that will be a wonderful journey. What would not a man give, if he might be with Orpheus and Musaeus and Hesiod and Homer!"



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